as the roof. The natives of the Bumbuli region usually build their huts quite carelessly. Although their villages are remarkably clean, the general appearance suffers a great deal from the shabby state of most of the dwellings. Even quite new huts are poorly finished, compared to those of other regions.

The furnishings of Bezira and Yaelima huts do not differ from those of other regions, except in the shape of the utensils and the presence of chairs. The bed is always very low, raised barely 10 or 15 centimeters from the ground. The interior of the hut is only very rarely lined with mats. Among the furnishings one should note the large drying basket which serves as a storage place and which is hung above the hearth. It is hexagonal in shape, and

Fig. 35. Temporary Hut of the Bokala-Yaelima.

its radius varies from one to one and a half meters. Its edges are straight, the thongs by which it hangs are attached to the six corners of the hexagon, and it is made entirely in an open-work weave like that [36] of the caned chairs of Europe, a special technique of which we found no other instances in the region. No less interesting are the chairs, relatively rare among the Bezira, common among the Bokala, and in daily use among the Yaelima. Their special form is characteristic. The natives sometimes take the utmost care to ornament them with carved designs, and the remarkably artistic appearance of certain ones

1. Mam--94 E-6 (1919-1919) 1924 FC02 Mango FC02

Yaelon
Alaska

give them in general a very interesting local ethnic character. One might say as much of the carved wooden cups, the engraved horns, and the vessels of artistically worked wood which up to now have been regarded as local to the region occupied by the Bekwie [Kele] and which are found throughout the territory south of Wumbali.

As a rule, the hut of the Bena Dibele-Kele region is much smaller, it is constructed much more carefully, and the work is accomplished with order and method. The shape is rectangular, the roof has a double slope, and the ridgepole is slightly arched. This curve, however slight, is nevertheless quite characteristic

Fig. 34. (1) Bashoto-Bekube Hut under Construction.
(2) Completed Bashoto-Bankube Hut.

and quite common. It is undeniably reminiscent of the typical form of the ancestral hut.

The door is located either on the side or in the gable wall, according to whether the hut is oriented parallel or perpendicular to

From Stanley Pool to the Bumbeli region, the natives use a large earthenware vessel, generally with very little decoration on the rough, irregular outside surface which is marked with vertical lines. [134] 415 531

The few specimens we collected are the only ones that the Museum of the Belgian Congo possesses.

The vessel is oval and elongated in shape, and the bottom is rounded off so little that the pottery cannot stand upright on a horizontal surface. The opening at the top is wide. Among the Bolese and Batoke, the rim is slightly raised and tilts sharply, while among the Ipanga and Bateke, the rim is wider, and its slope is less accentuated. The latter pottery, moreover, is very often

252 412 516

Fig. 70. Yaelima Women Preparing Manioc.

decorated with two or three circular, impressed lines. As one advances eastward, the oval shape tends to disappear. The pot becomes spherical, the rim wider, and the impressed decoration more symmetrical and more painstakingly done.

Among the Bokala and Yaelima, the vessels used to cook the chikwangue have a bottom shaped like a spherical calotte, a rather wide, reversed rim, and a neck and body with sharp edges and distinct angles. The impressed decoration consists of two or three circular lines placed immediately above the bend

of the body. These parallel lines are intersected in three or four places by small groups of eight to ten little notches. In addition, the part of the body angling inward is quite often decorated with intersecting oblique lines. [125]

These types of pottery for chikwangue seem to be modern forms.

The very ancient kind, of which we happily were able to find a specimen still intact, has a less characteristic shape. The bottom is round and irregular; the body is more or less angled but without sharp edges; and the neck is slightly bent back but

Fig. 71. Mortar, Pestle, and Sifter for Manioc Flour among the Bankutu.

has no distinct plane surface.

The Bokala, Yaelima, etc., place a wooden grid at the bottom of the chikwangue vessel, line the inside with leaves, and pile the cakes of manioc flour in small mounds higher than the rim of the vessel. To keep these characteristic pyramids stable, they often tie a network of cords, a sort of net with large, wide meshes, to the molding of the neck. The top of this net can be opened or closed at will, and the chikwangue cakes are crammed in it as in a net. Sometimes the wooden grid is replaced by an earthenware shelf which extends beyond the rim of the vessel. This shelf is pierced with large round holes. This type of pottery, however, is quite rare. We were able to find only a few specimens.

1: Mass--90 E-5 (1913-1914) 1934 FO22 Mongo FO22
Dempsey FOR

The natives do not care for them very much; they regard them as impractical for preparing chikwangue, but readily use them to dry and smoke their provisions.

Beyond the Yaelima, notably among the peoples of the Bena Dibele-Kole region, the pottery used to cook manioc cakes [126] is more reminiscent of the old earthenware cooking pots of Europe. It is spheroid in shape, very symmetrical, with the neck curved out a little, rounded, and slightly arched. The upper part of the body is decorated with broad circular lines, small arcs, and little dots. These pots are a mottled brownish-black in color and are lightly glazed.

Here, too, the chikwangue are cooked by steam. It must be noted, however, that chikwangue does not play the same important role in the diet of the peoples of the Bena Dibele-Kole region, although it is still one of the chief elements even now.

The Basongo-Meno and Banioutshu also eat kifunge, a manioc bread which is prepared in the following way. The

Fig. 72. Chikwangue Brought to the Post.

housewife heats water in a large earthenware receptacle with a rounded bottom. It is shaped like a wide, spherical calotte, with the body almost straight, but in any case having sharp edges, and the neck slightly flared but not arched. When the water begins to boil, she throws in the manioc flour a little at a time, stirring constantly with a [127] long spatula of polished wood. When the flour has absorbed practically all the water, the vessel is taken off the fire, and more manioc flour is added while

1; Maes--95 E-6 (1913-1914) 1924 FOX2 Mongo FOX2
Dongola F816

however, shows us that aside from this generally uniform character these different tribes each have their own distinctive pottery. In our opinion the latter should be regarded as a derivative from the original form, known and used by the principal ethnic branch of these various peoples. Each of them has modified the original form according to its tastes, its conceptions, and local circumstances and needs, to the point where each people developed a special and characteristic form that retained only two essential elements of the original: the more or less marked curve of the sides, and the inward, horizontal rim.

Among the Ipanga, Betitu, Bokala, and Tsalima, the shape of the small pieces of pottery used for preparing meat is altogether different. Here we find neither a regular curvature of the sides nor an inward, horizontal rim. On the contrary, the bottom is a spherical calotte, the body distinctly angled with a sharp edge, the upper surface decorated with incised drawings, and the rim slightly sloping and curved outward. The decoration is the same as that we noted on the pottery for chikwanga in this region.

Farther east, among the Basongo-Meno and Bankundo, the shape is again quite different. The sides, which slant obliquely inward and have no rim, meet the round bottom at a sharp angle. They usually have considerable decoration with incised drawings and even some molding in relief.

To preserve meat, the natives proceed in two different ways.

For small quantities, the meat is cut into pieces weighing from one to three kilograms, impaled on a stick, and roasted over [132] a low fire. This procedure does not give very good results. Meat smoked in this way spoils after five or six days, but this does not keep the native from eating it. "It's the meat and not the smell that I eat," he says, "for after the meal the meat is gone and the smell is still with us!"

To store large quantities, the meat is cut into pieces weighing from half a kilogram to one kilogram and then boiled over a brisk fire for a little less than an hour in rather salty, well-spiced water. The pieces are then smoked on a large grid, usually set up in the center of the village. This grid, made of large rattan stems and green branches, rests on four forked stakes 90 centimeters to 1.20 meters high. A woman keeps a slow fire burning under the

I: Mees--96 E-4 (1913-1914) 1914 FOIE Mongo FOIE
Dongue FO 16

M 257 grid, which gives off a great deal of smoke. The boiled meat is lightly packed and covered with large banana leaves. It remains on this grid for two or three days. At the end of this time, it is thoroughly smoked, black as coal, dry, and tough, but it keeps almost indefinitely.

The housewife takes her supply and puts it in the storage place inside her hut, where it is safe from the rats, mice, and other marauders which infest the native huts.

Fig. 78. Communal Smoking Apparatus.

M 415 The meat is usually cooked in large earthenware vessels. [133]

Among the Bateke and Banfumungo, these vessels are shaped like irregular spheres with the top cut off.

Among the Bakuma and Basakata, on the other hand, this pottery is cylindrical in form, broad, of moderate height, and has a flat bottom. Among the Bobaie, Baloss, and Batete, the bottom is rounded, broad, and shallow, and it extends into a rather high neck in the shape of a truncated cone, decorated with very even and not very artistic impressed designs. The body has sharp edges, and the small rim has a wide flare. This form is found among the Basakata, although less frequently. It seems to be quite common in the region of the Kundu [Nkundu], northern neighbors of the Bobaie, Baloss, and Batete.

M [531]

M 415 531 The Ipanga and Yaelima use pottery vessels similar to those they use for making chikwangue, while the Basongo-Meno and

I: Mam--97 E-5 (1913-1914) 1924 POXI Mongo POXI
Dupuis 1906

Bankundu use a bell-shaped form, the bottom is a spherical calotte, the body slightly curved, and the decoration consists of heavy mouldings, both sunken and in relief.

These same pots are also used by all these tribes for preparing and cooking fish.

The riparian peoples of the Congo-Kwa-Fini and of the lower Lukenie, as well as the Wadia and Monengwo of the Boriempo-Lolonga, fish a great deal.

Fish is never eaten raw. The natives boil it or eat it dried or smoked.

To preserve fish, the natives smoke it on large grids similar to those they use for smoking meat.

Certain peoples, notably the tribes of the Fini and lake region and of the lower Lukenie, also use a special form of pottery, rare and heretofore unknown. We were able to bring back only two specimens, which are fortunately very characteristic. [134]

Fig. 76. Rattan Belt.

This form is open at the base and closed at the top by a large disk pierced with holes. The sides are curved. The diameter of the bottom opening is a little smaller than that of the upper disk. It varies from 45 to 90 centimeters.

This drying pot, called kunge by the natives, is placed on three pieces of wood forming a tripod. Under the tripod, a woman maintains a slow fire of leaves, grass and green wood, which sends thick smoke inside the pot. The gutted fish are placed over the disk. They are left there for four or five days, exposed continually to the action of the fire and smoke. At the end of this time they are sufficiently smoked and dried to keep for several months. Naturally, these pots can be used [135] for preparing and preserving only small quantities of food. They form a part of the native house wife's equipment among these various tribes. She also uses them to smoke chikwangue, to dry bananas, manioc tubers, and ears of maize, and sometimes to smoke meat. The manioc tubers, bananas, ears of maize, and other vegetable

271 The shape of these water jugs varies considerably according
415 to the region, and some of them even seem to us to be characteristic of certain ethnic groups. [145]

Among the western Batoke and Batfumungu, the spherical shape with straight neck predominates.

Among the Mabuma of Bokala-Wombali and the eastern Batfumungu, the shape is distinctly spherical, with a very small, funnel-like neck that is usually no more than one or two centimeters high. This form is entirely new. Fortunately, we were able to collect several specimens. The Banoko of the Stanley Pool region use a water jug that resembles the carafes imported from Europe. This shape is particularly common in the Leopoldville-Kinshasa region.

From Mushie to the region of the Basakata-Baloss, including the Wadia and Tumba, the body of the water jug consists of two parts joined at a sharp or slightly rounded edge. The bottom part is shaped like a spherical calotte; the upper part has the shape of a truncated cone. The decoration is very symmetrical. Lightly
• [151] marked parallel circles cover the conical part of the body and sometimes the neck. The latter is very long, usually wider at its base than at the top and slightly swollen in the middle. This interesting shape is also found, though more rarely, among the Bowangere. Among this tribe we encountered another form, no less interesting and very little known up to the present time. The chief characteristics of this form are the flat bottom, a cylindrical, more or less symmetrical body, rounded edges, and a neck in the shape of a wide funnel.

Among the Bobale of the northeast, the Balesa-Batete, the Ipanga-Batitu, and the Bokala-Yaelima, the water jug has a spherical body and a straight neck. This same shape is also found among the Bankutu [Wankutshu] and Basongo-Meno of the Bena Dibele-Kole region.

Let us note, however, that in the region of the Ipanga-Yaelima, water jugs are relatively rare; the natives commonly use large calabashes, very often provided with a handle and a leg of rattan or bamboo.

271 Other than with meals, the natives drink water only to slake
415 their thirst. Each time the porters come to a river, they make it a point to bathe in it and to refresh themselves. [146]

1: Mam--111 E-S (1913-1914) 1934 FOR2 Mongo FOR2
Bake F137
Dangase F016

M 273 ordinarily does not stop until his tenth liter, and he is not the biggest drinker. Very often [149] the celebrations degenerate into bloody brawls. The drunken native flies into a rage over trifles, quarrels, and does not hesitate to use his weapons.

T 273 562 Among certain tribes, notably the Banfumongo, women under no circumstances may be present at important festivities or participate in large-scale drinking. Poloi assures us that they are excluded because of their vindictive temperament. "We men," he said, "sometimes fight during these celebrations, but the next day haven't we forgotten our quarrels? The women would also fight. Do they know how to hold their tongues even when they haven't drunk masanga? The next day they would go on quarrelling. The husbands would step in. A village quarrel would follow every celebration! No, the women may not drink masanga."

It would be a mistake, however, to believe that the women strictly observe this prohibition. Oh no! More than one has her little drop of masanga inside her hut, and on occasion intentionally pours herself a little too much. Masanga is not taboo for them!

M 273 [145] Sugar-cane beer is served in small earthenware cups, pieces of a calabash, or wooden cups.

East of Balesa-Betete territory, masanga seems to be unknown, or at least we did not find any, either among the Ipanga-Batitu or among the Bokala-Yaalima.

M D 273 415 Among the Basongo-Meno and Bankutu of the Bena Dibele-Kole region, the natives chiefly consume palm wine.

They also make very inferior beer from maize or millet.

To make this beer, the native crushes the maize or millet, steeps it in spring water, and lets it ferment in earthenware jars.

● M D 415 ● 531 These jars are shaped more or less like the water jug with the spherical body, but have a very broad and higher neck. They are usually quite large. The cups used for palm wine and beer by the Basongo-Meno and Bankutu are always carved out of wood. They are found in all shapes, from a simple, undecorated small keg to a splendidly fashioned human figurine. In certain villages, notably at Tipolo and Bakoba, we found cups made of buffalo horn, decorated [150] with carved designs. Cups shaped like horns are sometimes carved out of wood. These are usually larger and more carefully decorated.

276 Of the seven specimens of this type that we collected, only one came from the Benfumungu, while the others belonged to various tribes of the region cited above.

The bowl is usually made of a section of bamboo or the tip from the stem of a banana leaf. All these pipes are of the hookah type.

The one we obtained from the Yaelima has a bowl cut from the kernel of a palm nut. This bowl is glued with a paste of [illegible] resin to a bamboo tube whose lower end is cut in the shape of a fork and submerged in the water.

The natives prefer to use this type of pipe for smoking hemp, although we noted more than once that they also use it to smoke tobacco.

The custom of smoking tobacco with a communal pipe does not seem to be practiced much by the peoples of the Fimi-Lukenie. As a rule, each native has a pipe of his own.

Among the tribes of Lake Leopold II, as well as among the Basakata, Bobeie, and Betitu, the tobacco pipe is usually made simply from the rib of a banana leaf. The native often attaches a small earthenware bowl to the lower end of it. This bowl is always very crude, and it is interesting because of its irregular shape which is long, thin, and slightly crooked. The native unquestionably got the idea for this from the shape of the pipe bowls made from the rib of a banana leaf. The latter did not stand up well under use; the bowl was burned as the tobacco was smoked. At first, the native replaced it by another, cut from a harder and tougher piece of wood, but he soon started making the bowls out of baked clay, while retaining the original shape. [156]

Pipes from this region with wooden bowls are very rare. We possess only one, which comes from the Betitu village of Longinpila.

Beyond the Betitu in the Bumbuli region, among the Bokala and Yaelima, the pipe consists of a long wooden tube, usually slightly curved and provided with a small earthenware bowl at one end and a monkey's femur at the other as a mouthpiece.

Sometimes the earthenware bowl is replaced by one of wood, most often decorated with carved designs and often representing a human head. The latter type is very common in the region of Bena Dibele and Kole. Certain specimens are worked with great artistry.

I: Mam--119 E-5 (1913-1914) 1914 FOIZ Mongo FOIZ
Take F133

M 276

Aside from this characteristic form, we found another which is no less interesting. The bowl and tube are always made from the hollowed branch of a special species of tree. The shape is slightly curved, and the top end slightly flared to form the bowl. At the other end of the tube, the native attaches a small spheroidal calabash with two holes, one of which serves as the mouthpiece. This calabash is lightly stuffed with raffia fibers and dry grass to filter the tobacco smoke.

M 276 581

Other than this primitive form, we collected a few pipes belonging to the same category, but with the calabash mouthpiece replaced by a wooden one, sometimes decorated with carved linear designs and with small copper strips inlaid in the wood.

M 276 171

We found, then, two very characteristic pipe shapes in the Yaelima-Bankunu region which seem to indicate a certain ethnic relationship among these different peoples. We do not know if these same shapes are found among the peoples of the Debese region, but it seems quite probable to us. We found this same type along the north bank of the Sankuru between Lodi and Inaka, so the ethnic zone characterized by these two special forms of the native pipe, at least in the region south of Debese, includes the whole area from Bumbuli to Bena Dibele-Kole. These types are also found outside this territory, notably to the north among the Bakubo and Bashilele. It must be noted, however, [158] that the pipe with a femur for the mouthpiece is extremely rare in the north, while that with a calabash mouthpiece is very seldom seen in the south. This seems to indicate that we have here a zone of contact where we once more find evidence of ethnic relationships between the peoples of this region and the tribes to the north and south. It may be inferred from this that the Bakubo and Bashilele tribes of the Kassi-Sankuru region are connected with the peoples between the Sankuru and the Lukenie and that they even have ethnic affinities with the peoples whose territory extends much farther north.

T 276 171

In the region of the Banfumu and Bateke, we find two types of tobacco pipes, one with a large bowl for communal smoking, the other smaller, with an earthenware bowl and a wooden tube and mouthpiece, used individually by both the women and the men. Along with these pipes, we also found several specimens